



A brefe con-
 sutation of this most de-
 testable, & Anabaptistical opini-
 on, that Christ did not take his flesh of the
 blessed Virgyn Mary nor any corporall
 substance of her body. For the main
 renuance wherof I hone Bucher
 otherwise called I hone of later
 most obstinaciously heret
 and was burned in
 Smythfelde
 the .iiij. day
 of May.

— Anno domini
 1538.

— Cum privilegio ad Impe-
 rium solim.



For the sake
of my writing on to you
at this time





O Subtile is sathan, our Enemy Immortal,
When he is transformed into an angell of light
He captiuates oure senses, so fond and phantastical
That we doubt not to deime the day to be nighte.
By Suche lieng spirites seduced is the sight.

And with pernicious opinions amased in a miste
Are al they that beleue not, the incarnation of Christ.

Histor.
Ecclesi.
Lib. III
ca. XIII

In the primatiue churche, within fortie yeres,
After Christs ascencion, this darnell begonne,
To sprunge vp by Marcion, his complices and feers
Whom Policarpus called, the deuyls eldest sonne.
The Anabaptistes hold herein, an erronius opinion
So did the wayward Vitago, that wold not repent
The deuils Eldest doughter, which lately was bzent.

Beware of such errors, and reuerentlve reade
Gods worde with humilitie, and modestie of mynd,
Geue faith to the same, and sticke to thy Crede
For the deuyl now besets him, and doth but hys kind
To hinder the Gospell, many meanes doth he finde.
He rages and raunges, the wylde worlde ouer
He makes many lose with shorte, and some with ouer.

This the scripture is wrested, and all to be Rackete
Of Such as with spirites of errour are ledde
Thassistance of God, and his meke spirite is lacte
To teach them the true sence, whan his word is redde
It serues not to mayntayne fonde topes in their heade.
And wher the proude spirite is halt, and vopde of goddes feare.
Non ibidem dominus s. The Lorde is not There.

God promised to Eue, that the seed of a womanne

Should

Shulde treade downe the head of the subtyll Serpente,
This Promise was fully accomplished than
When Christ became man and made the attonement.
This seade was of his mother and not from heauen sente
Nota. How can it be called the seade of a woman truly
Which taketh no substance, nor parte of her bodye?

To Abraham and Jacob, the same seade was promysed
The booke of Genesys, is playne and manifest:
In thy seade, shall all the people of the worlde be blessed
Not brought from aboue, but borne to performe the behest
Was Christ of his mother, and not from heauen sent
To this sence and meaning thy wittes thou enclpne,
And marke well what is meant by thys pronoune *thine*

How could it be their seade, whiche take not their substance
But came downe from heauen, and was not of their kind?
The scripture containeth no such repugnance
Who may be able by the same, to proue or to finde
To warrant Christes humanity, or beleue it in his mynde?
If ye make it uncertayne, of whom he did take it
It appereth by thys opinion the deuyll is awaked.

God promised to rayse vp the same seade to Dauid
Of the frute of his belly to sit on his seat.
In the second of Samuell and the seventh ye may haue it
God is full Just and did not forgette
To conquere the dyuel and his deuise to deceate,
To vanquish his iudgement and putt awaye soune,
Christ was this seade borne of his mother the virgyn.

Claye the prophete confirmed the same

A virgyn shall conceiue and brynge forth a chylde,
With this the Gospell of Mathewe doth frame
The fruite did growe in the wombe vndefilde
And the mother warr greate, nature was begild
This came not by fortune or casuall chaunce
That Christe toke of his mother his corporall substance.

From the rote of Jesse procede shall a bud,
And a flower of this rote, for so the prophet saies.
This bud was Marye, of whose fleshe and bloud,
Came Christe the flower, my fayth shalbe alwayes
The fruite of her wombe whiche neuer decayes,
And not as water which runnes to a Condit,
And passes thoro we a pipe, as the Diuell nowe hath found it.

To conceiue and beare a chylde what other thinge is meate,
Than the mother to her child to geue and participate,
As the tree to the fruit: for euen so dyd this parent,
Of her body with this chylde communicate.
Nourished him in her wombe where he was incorporate.
And not as rayne comes from heauen as Martian spoke,
Whiche is as true as an orange springes of an oke.

Mathewe describing the Lineall descende
In his genealogie, thus he writtes of Marye
Of whome is borne Christ, learne what he meane
By this terme of, for he doth not saye by
Whom, or throug whom: the holy ghost cannot lye.
Belue than gods worde though the deucl be neuer so loth
And let thy wyl and thy wyt gaue place to the troth

As touchyng the flesh Christ was borne of Dauids seede,
And whan the tyme was perfourmed, God than did send

His sonne borne of a woman, let this be the Crede,
And forget not the Ave, with what wordes it doth ende
Blessed is the fruite of thy wombe, pray to god he may defende
Thee from this errour, and so from al other,
That thou may beleue, Christe toke fleshe of hys mother.

¶ But if froward fondnes haue so wedded the to thy wyl,
Both piupshe and peruer'e, that these wyl not perswade
The fourth of the Galathians I wyl write in my bille
The place is pithy, to tounne the from that trade.
But when the ful tyme was come, God sent his sonne made
Of a woman, the greke hath it ^{made}, written by Poulle,
And not ^{bourne}: beleue this scripture, and dampne not thy soule.

¶ Tyme wil not serue to vtter the store
Of sundry textes, which scripture contaynes
Agaynst this opinion, and most dyuelish erreure,
Lately maintayned by a sort of Idle braines.
And all to seme singuler but marke well their gaynes
They are so sturdy and skoute, they wyl be take for no starters
Thei had rather goo to the Dyuel, like stinking matters.

the. i
¶ Scripture disdaynes not, to cal Christ the sonne
Of Marpe his mother, in Luke and in Mathewe,
But their hartes are so hardened they will not be wonne
They make a tush at a text, be it neuer so true.
They wyl beleue Paule no more, than a turcke or a Jewe,
To aledge them scriptures, it greatly skylleth not
That is none so blind as they that can se, and will not.

¶ Thys doubte were discussed if they vnderstode
And wold rede and beleue, the second to the Ebrues,
Forasmuch as the chyldren were pertakers of flesch and bloude,

He also him selfe likewise did not Refuse
But toke part with them, wherby he subduse
Through death the deuyl, our mortall aduersary
Where had Christe his flesh, but of his mother Marye

¶ Christe toke the sede of Abraham, he toke it not of Angelles
So that he became like to his brethren in al thinges
Synne only excepte, thus playnly Paule telles,
Where came he by thys flesh, which amongst vs he brings?
Had he fethers as well as flesh, and came downe with winges?
Christe came to be a mediatoure, it was requisite that he
Shuld be partaker of the godhede, and of our humanitye.

Christe preached the worde, and sowed forth good seedes,
The Apostles trauayled, and toke greate paynes,
But Belzebub besturred him, and vp came the wedes
Whiche shortly sprong vp in fantasticall braynes.
Suche Deuillish deceyuers the Deuyl intertaynes,
Many entred in Johns tyme whiche would not confesse:
That our Sauitoure Iesus Christe was come in the flesh.

¶ It semed. most mete to gods hyghe prouidence
And also most necessarye for our redemption,
That wher the first mā in our nature comitted disobedience,
The second Man Christe shoulde make satisfaccion.
Repayre and recompence in the same nature and parson
And paye the payne of synne this was not omitted
In the flesh of man wherem it was committed.

¶ Nowe standeth to the Corinthians Pauls dysputacion
If Christ had not his nature common wyth vs?
In whom now tylen Paule proueth an vniuersal resurrection
It were easy to reply agaynst the same thus:

If it mighte be alledged (as it cannot) that Iesus
Broughte downe from heauen an heauenly body
In to the wombe of the Virgyn Mary.

What maruell is it if an heauenly substance,
Be bitterly boyde and exempte from corruption.
It cannot well folowe ther must be variaunce,
That our bodies subiecte to putrefaction,
Shoulde tye by agayne without corruption
That we doute not hereof let vs beleue sure
That Christe toke parte wyth vs in our nature.

Clay the Prophet sayd he was made Emanuell,
The worde soundes and signifieth God is wyth vs,
Howe it should be other wyse, I cannot tell.

almc. But I am assured that Dauid in the parson of Iesus
Reade the. xxi. Psal. where he this doute doeth dyscuss
Then toke me from my mothers wombe to performe the behestes
Thou wast my hope when I lnyged vpon my mothers breastes.

Let vs praye vnto god longe to mayntayne and defende
The state of this realme and goddes true religion,
Let vs also geue thanks to god whiche hath sende
Us a kynge to al princes a president and patron,
A counsell most catholike for a christian congregacion,
To successe al sedicion to punishe false teachers
And to stablishe true doctrine god sende vs good preachers.

By me Edmon Becke.

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